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# JAMES CAMERON

OF  
MADAGASCAR



AN  
ARTISAN  
MISSIONARY  
OF  
THE  
OLDEN  
TIMES



*"To Each One His Work."*

BY  
W. E. COUSINS, M.A.  
(Late of Antananarivo)

LONDON MISSIONARY SOCIETY  
16 NEW BRIDGE STREET, LONDON, E.C.

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JAMES CAMERON

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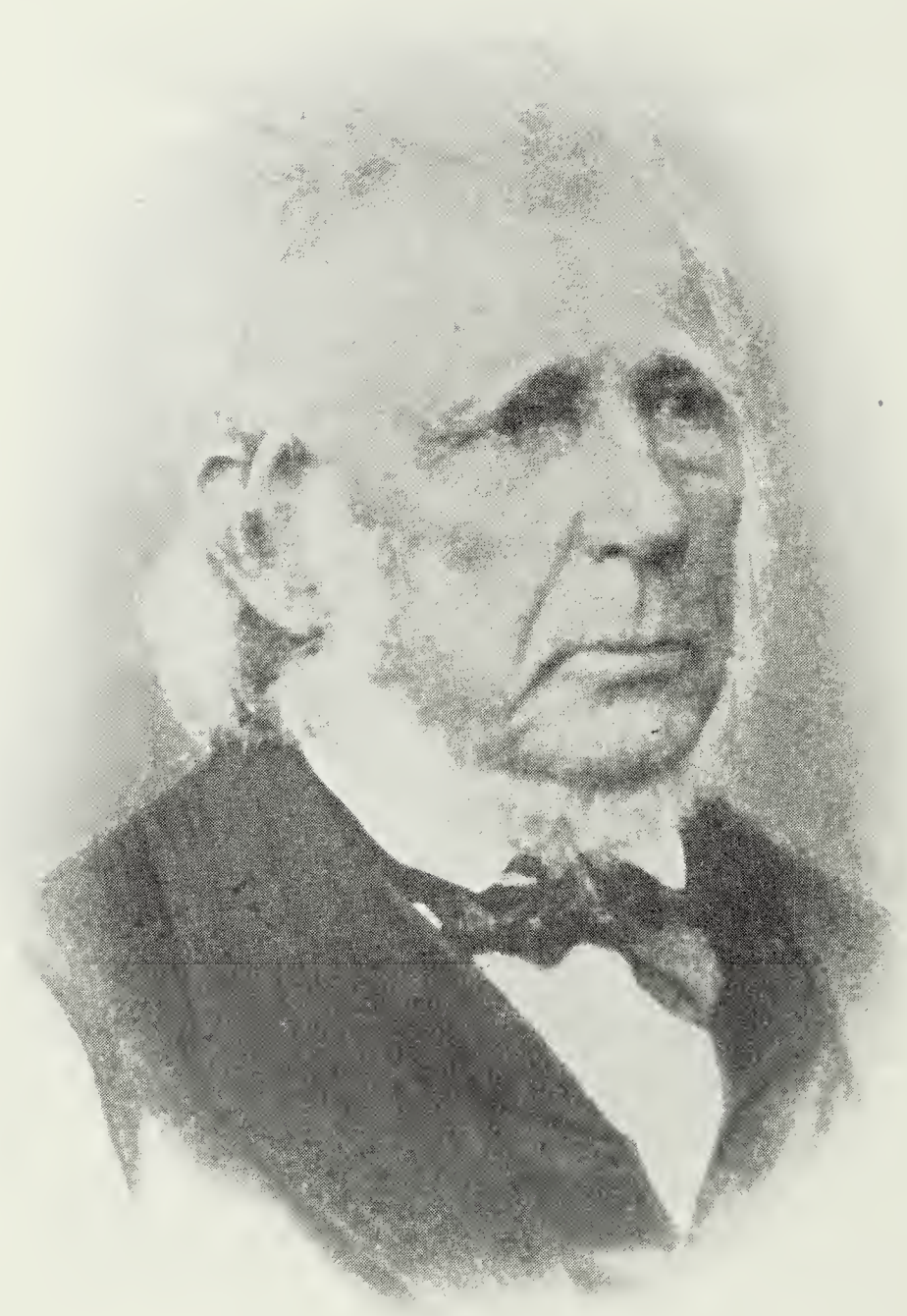
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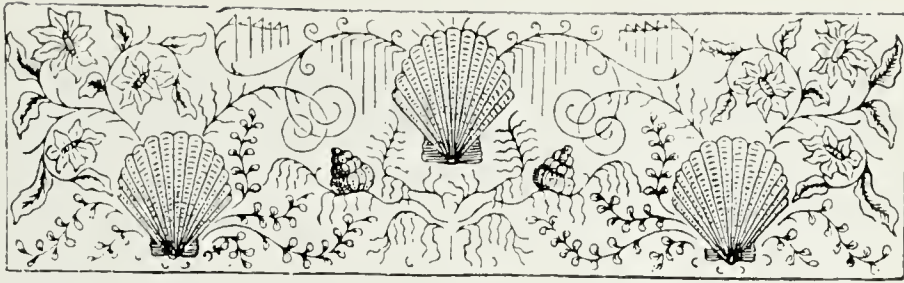
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AN ARTISAN MISSIONARY OF THE OLDEN TIME

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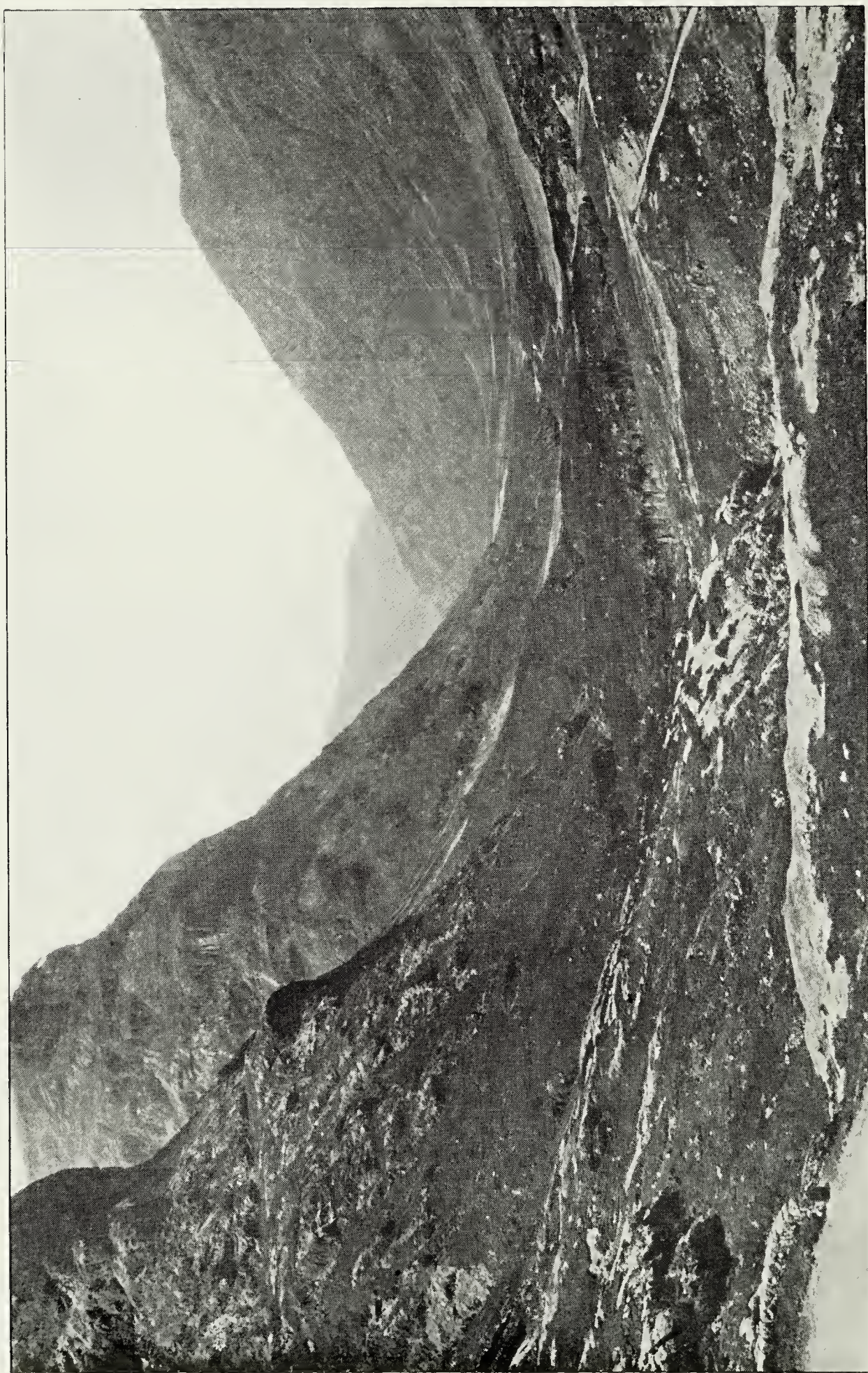


### Ancestry and Early Life.



THAT more unlikely than a connection between the secluded and dreary Pass of Glencoe and Antanànarivo, that “city set on a hill” in the Central Highlands of Madagascar! And yet, strange to say, the grandson of one of the survivors of the tragic massacre of Glencoe spent years in Antanànarivo, and lived a life of service to the Malagasy people that is still remembered with gratitude; for although not widely known here, even among the friends of Missions, the name of James Cameron is familiar and honoured in the land which for many years was his home and the sphere of his work.

Mr. Matthews, in his “Thirty Years in Madagascar,” tells us that two of the sons of Macdonald, the murdered chief of Glencoe, escaped into Perthshire, and took their mother’s name—she was a Cameron of Lochiel. One of them, Hugh, afterwards emigrated to Canada; the other lived and died in Perthshire, and his eldest son became taxman of the village of Dunkeld. James, the eldest son of this taxman, was the Cameron of Madagascar, whose story is to be told in these pages. The “chiefship” now descends to the grandson of our James Cameron, Mr. Hugh Macdonald Cameron, of the Colonial Civil Service, Cape Town.



THE PASS OF GLENCOE.

We know little of the early life and training of James Cameron. He was born in Dunkeld, on January 6th, 1800, and presumably received the ordinary education given to Scottish village boys of the period. He is said to have been helped in his studies by the Rev. Mr. Black, at that time Congregational minister in Dunkeld; and in his eager pursuit of knowledge he used to walk into Perth to attend classes, and get instruction in mathematics and chemistry. His connection with Mr. Black seems to suggest that he early came under religious influences.

In the year 1824 he removed to Leeds, and there he became a member of the Congregational Church, of which Dr. Winter Hamilton was pastor. It was probably through Dr. Hamilton that he came to know there was a suitable opening for him in the service of the London Missionary Society.

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### How he became an Artisan Missionary in Madagascar.



WHEN King Radàma I., in 1820, gave permission to David Jones to settle in Antanànarivo and commence missionary work, he made a very shrewd stipulation. In his letter to the directors of the London Missionary Society, he said,—“Therefore, gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it; provided you send skilled artisans to make my people workmen as well as good Christians.”

In accordance with this request, some Christian artisans were sent out. The influence of these men was of great value; and to their teaching is to be traced much of the skill of the Malagasy workmen of to-day. The manifest utility of their work did much to win for the Mission a measure of tolerance from the still heathen rulers of the land. Among the names of these artisan missionaries best remembered in Madagascar are those of Mr. Canham, the tanner; Mr. Chick, the smith; Mr. Rowlands, the weaver, and Mr. Cameron, whose work is now to be described.



CAPE TOWN.

Mr. Cameron was not among the earliest band of artisans, but was appointed in 1825 to take the place of Mr. Brooks, who died soon after reaching the country. Mr. Brooks is described as “qualified in various departments of wood-work.” We may therefore conclude that Mr. Cameron was appointed mainly to teach carpentering. But, as we shall soon see, his ability extended into far wider fields.

As soon as he was accepted by the directors, he was sent to Manchester, where he spent most of the year 1825, assisting Mr. Cummins to prepare cotton machinery for Madagascar. In Manchester he became acquainted with the Rev. W. Roby, an enthusiastic supporter of the London Missionary Society.

Mr. and Mrs. Cameron sailed for Mauritius in the ship “Alexander” in 1826, in company with the Rev. David Johns and Mrs. Johns, Mr. and Mrs. Cummins, and a Malagasy youth named Raòlombèlona, who had made himself acquainted with the arts of spinning and dyeing cotton. A little before he left Manchester, this youth was publicly baptised by the Rev. W. Roby.

Mr. and Mrs. Cameron, after a short stay in Mauritius, reached Antanànarivo in safety on September 6th.

### Nine Years of Useful Work.



FROM 1826 to 1835, Mr. Cameron steadily and successfully pursued the work for which he was sent out; and Radàma's shrewdness was amply justified, as he saw the growing knowledge and skill of his people under the training of the artisan missionaries.

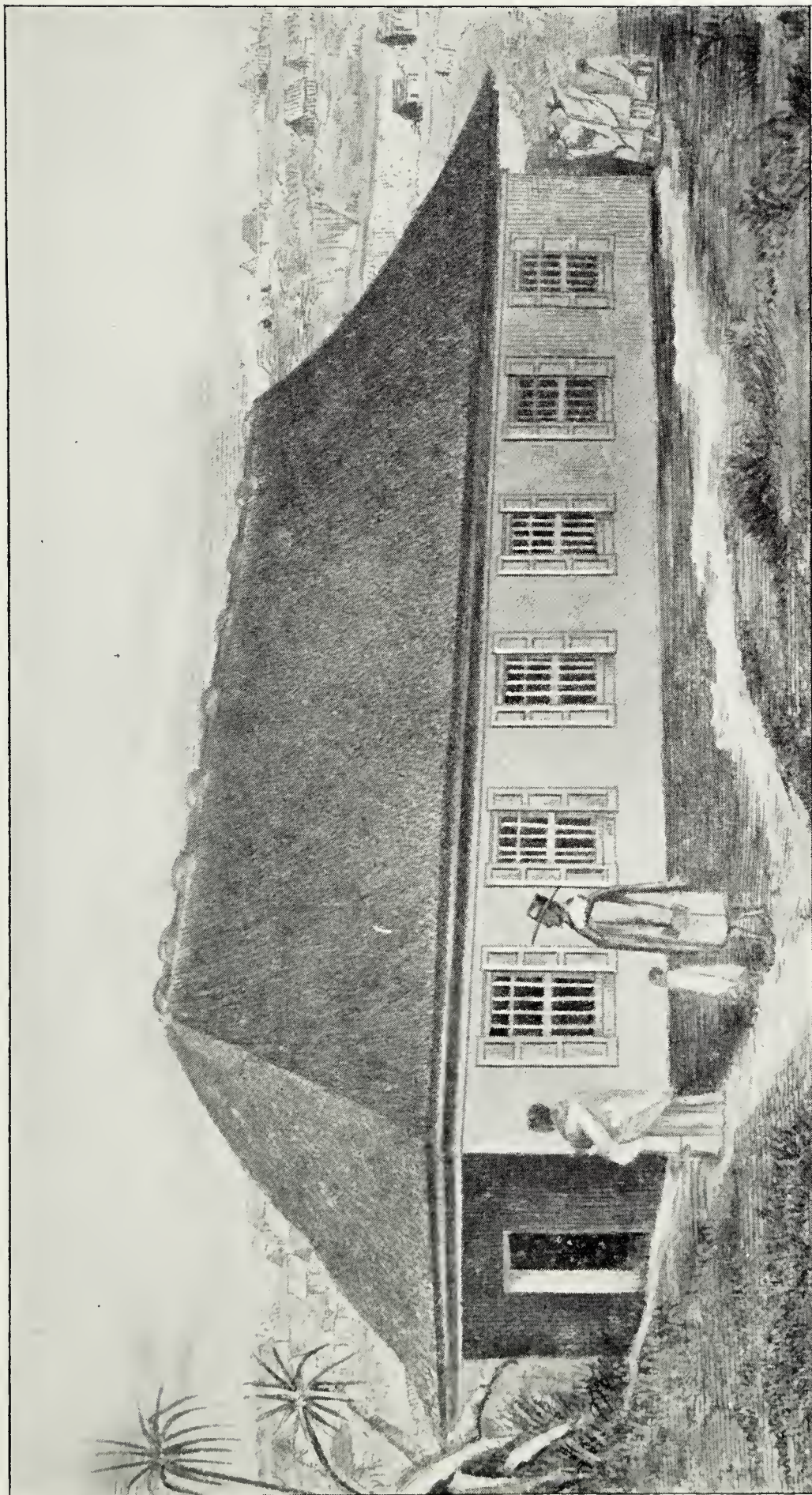
Mr. Cameron's first home and workshop were at Ambàtonakànga, the site of the present Memorial Church. It was on this site that the first printing was done about a year after Mr. Cameron's arrival.

The missionaries had felt sadly hampered for want of a printing press, and had made urgent appeals to the directors that a printer and a press might be sent out; and in 1826, Mr. Charles Hovenden, who had been in the employ of the Bible Society in St. Petersburg,

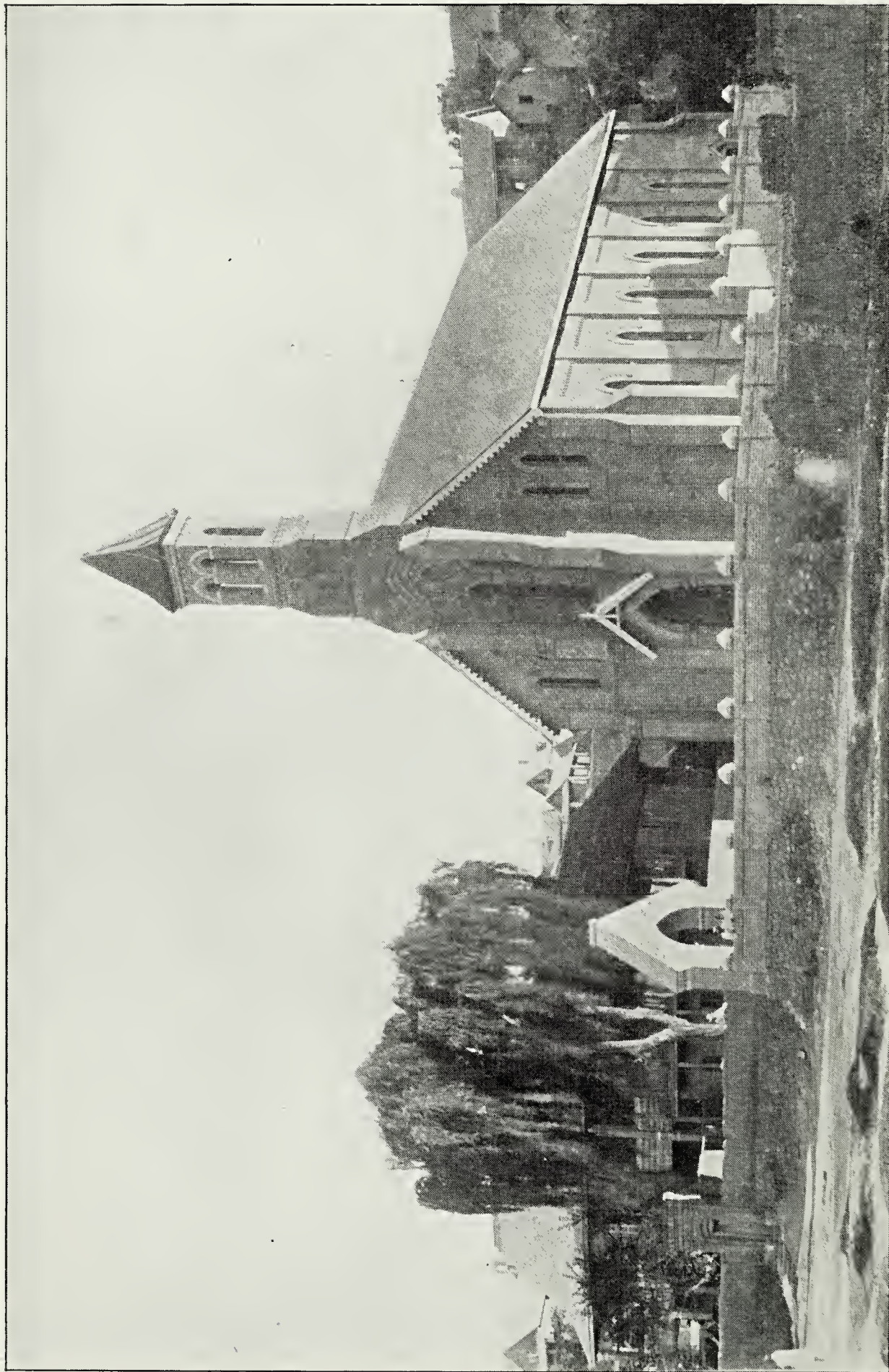
was appointed as missionary printer. He arrived in Antanànarivo on November 20th, apparently in good health; but two days later he was attacked by the fever of the country, and died on December 15th. Thus the hopes of the missionaries received a severe check, and for about a year the packages containing the various portions of the press and the type lay unused. But the need of printing was so keenly felt, that towards the end of 1827 it was decided, that although no one in the Mission possessed any practical knowledge of printing, an attempt should at any rate be made. In this effort, Mr. Cameron's mechanical skill and knowledge of machinery proved of great service. The packages were taken to his workshop at Ambàtonakànga, and there the press was set up. On December 4th, the whole mission was gathered together,—ladies as well as gentlemen,—to make a first attempt at printing. Between them they managed to set up in type the first twenty-three verses of the first chapter of Genesis. The printing was poor, but perseverance soon enabled the missionaries to do better; and on New Year's Day, 1828, the printing of the New Testament was commenced.

A fire having destroyed the buildings at Ambàtonakànga, Mr. Cameron, with the consent of the Queen, made the property over to the London Missionary Society, and it was here that the first edition of the Bible was printed. The second chapel was also erected on part of this site in 1831 under Mr. Cameron's superintendence. It was a plain, modest structure, as may be seen from the sketch here given.

On the formation of a church at Ambàtonakànga, Mr. Cameron was chosen as a deacon, and he tells us that Mr. Chick had presented a large fourteen dollar church-book; and in this book they wrote a statement of what a Christian church is, and what it ought to be according to the standard of Holy Scripture. This book is, I believe, still in existence. Nine names are recorded as those of the original members, who, on May 4th, 1831, agreed to form themselves into a Christian church. The names that immediately follow that of the Rev. David Johns, the pastor, are those of Mr. and Mrs. Cameron. Before leaving Manchester, Mr. Cameron received from the Rev. W. Roby a little book entitled "Social Religion Exemplified;" and in presenting it, Mr. Roby said,—“If you have anything to do with the formation of Christian



THE FIRST CHURCH AT AMBÀTONAKÀNGA (1831).



THE PRESENT CHURCH AT ANALAKELY (1895).

churches in Madagascar, you will find this book of great use.” And Mr. Cameron adds that they did find it of use on that occasion. And he goes on to say that Mr. Johns, their good and ever-hopeful pastor, turned to Mr. Chick and said,—“I hope this church will remain a church till the end of the world.” That was nearly eighty years ago, and the church at Ambàtonakànga is now one of the mother-churches of Antanànarivo, exercising great influence for good, not only in the city itself, but throughout an extensive country district. The missionary in charge is the Rev. W. Evans.

Mr. Cameron, after the destruction of his house and workshops at Ambàtonakànga, removed to Anàlakèly, where he erected another house, small, but well-built and convenient, and also extensive workshops. He had as many as six hundred youths under his instruction in various departments of work. And he was not content to train them as workmen only, but strenuously endeavoured to make known to them the truths of the Christian religion. To aid in this work, he paid for the printing of a translation of Russell’s Catechism, a small book well-known and much valued by the older Christians, when I reached Madagascar in 1862. It always went by the name of *Vèntin-tèny* (substance of the word), from the title of its preface. Several other editions have been printed.

In summarising the work of the artisan missionaries, Mr. Sibree thus describes the share taken by Mr. Cameron,—“The carpenter and builder, Mr. James Cameron, who died here in 1875, was also an engineer and chemist. Besides teaching the people improved methods of carpentry and joinery, and stone-work, he made canals and a reservoir,—the Anòsy Lake to the west of the capital,—in order to supply water power for the powder mills he constructed for the Native Government at Isoràka. He also taught the art of brick-making. The first brick structure in the island being, we believe, his own house at Anàlakèly, quite recently taken down; and he was the first to discover limestone and to instruct the Malagasy in the proper way of using it for building purposes. Mr. Cameron and his companions also discovered plants which yielded a large supply of potash and soda, which they used in the manufacture of soap.”

With this discovery is connected an important event in the history of the Mission, which we will allow Mr. Cameron to tell in his own words,—“Soon after the British Agent had left, the Queen requested all the missionaries to meet at the house of Mr. Griffiths, as she had a communication to make to them. When the missionaries met, the Queen’s messenger came, and in the Queen’s name thanked them very kindly for the good they had done in the country; they had taught many of the people to read and write, they had taught arithmetic and many things which many now understood. The Queen enquired whether there was anything else they could now teach her people. The missionaries replied, that what they had taught and the people learned was only as the beginning of education. There were still many things of which the people were ignorant, and they mentioned sundry branches of education, among which were the Greek and Hebrew languages, which had already been partially taught to some. The messengers returned to the Queen, and when they came back, they said the Queen did not care for teaching languages which nobody spoke; but she would like to know, they said, whether they could not teach the people something more useful, such as the making of soap from materials found in the country. After a short pause, Mr. Griffiths asked the writer whether he could not give an answer to that question. The writer replied,—‘Come again in a week, and we may give an answer to Her Majesty’s inquiry.’ So with this understanding the messengers departed. At the end of the week they returned, and in the meantime, after searching out and preparing various materials, we made and presented to them at the meeting two small bars of a tolerably good and white soap, made entirely from materials, the product of Madagascar.” This incident led to the making of various arrangements and contracts extending over about five years, and thus saved the Mission at a most critical period; for it was during these succeeding years that the first baptisms took place, the first churches were formed, and the printing of the first edition of the Bible was completed.

When at length the long dreaded storm burst in 1835, and Christian teaching was no longer possible, “the Government were still willing to engage the missionary artisans to promote the casting of iron and other arts; but as it was stipulated that these should

be taught without the least connection with Christianity or any religious instruction, Messrs. Cameron and Chick declined to remain any longer in the country." They left on June 18th, 1835.

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## Enforced Absence from Madagascar

(1835--1863.)



SO long as Queen Ranavãlona lived, Madagascar remained a closed land to the missionary. Mr. Cameron, on leaving the island, settled in Cape Town. To a man of his ability and character, a life of usefulness was assured, wherever his lot might be cast, and he soon became well-known and greatly esteemed among his fellow-citizens.

He gained an honourable position as Town Surveyor, and erected many important buildings. He is also remembered as having constructed works by which a plentiful supply of water was brought to Cape Town.

In 1853, he accompanied Mr. Ellis in his first visit to Madagascar. Just at this time the merchants of Port Louis in Mauritius were anxious to secure the re-opening of Madagascar to trade, which had been interrupted since the joint attack of English and French ships in 1845. This attack had left a very bitter feeling in the minds of the people; and the skulls of the English and French who were killed were fixed on poles and placed on the beach at Tamatave.

Mr. Cameron succeeded in the negotiations entrusted to him by the Mauritian merchants. He found that an indemnity of \$12,000 was demanded before the ports would be re-opened. The Chamber of Commerce in Port Louis at once raised \$15,000, and sent the money to Tamatave by the hands of Mr. Cameron and a delegate from their own body, and trade was then resumed.

Mr. Cameron lost three young children in Madagascar, but he had with him in the Cape a son and two daughters. The elder daughter married Mr. John Philip, of Cape Town; the younger one followed her father to Madagascar and kept house for him there.

The son, Dr. James Cameron, was a noted public man in Cape Town, serving the cause of education, first as Professor of Classics in the South African College for 15 years, and then, on the formation of the Cape University, holding the office of Registrar for twenty-two years.

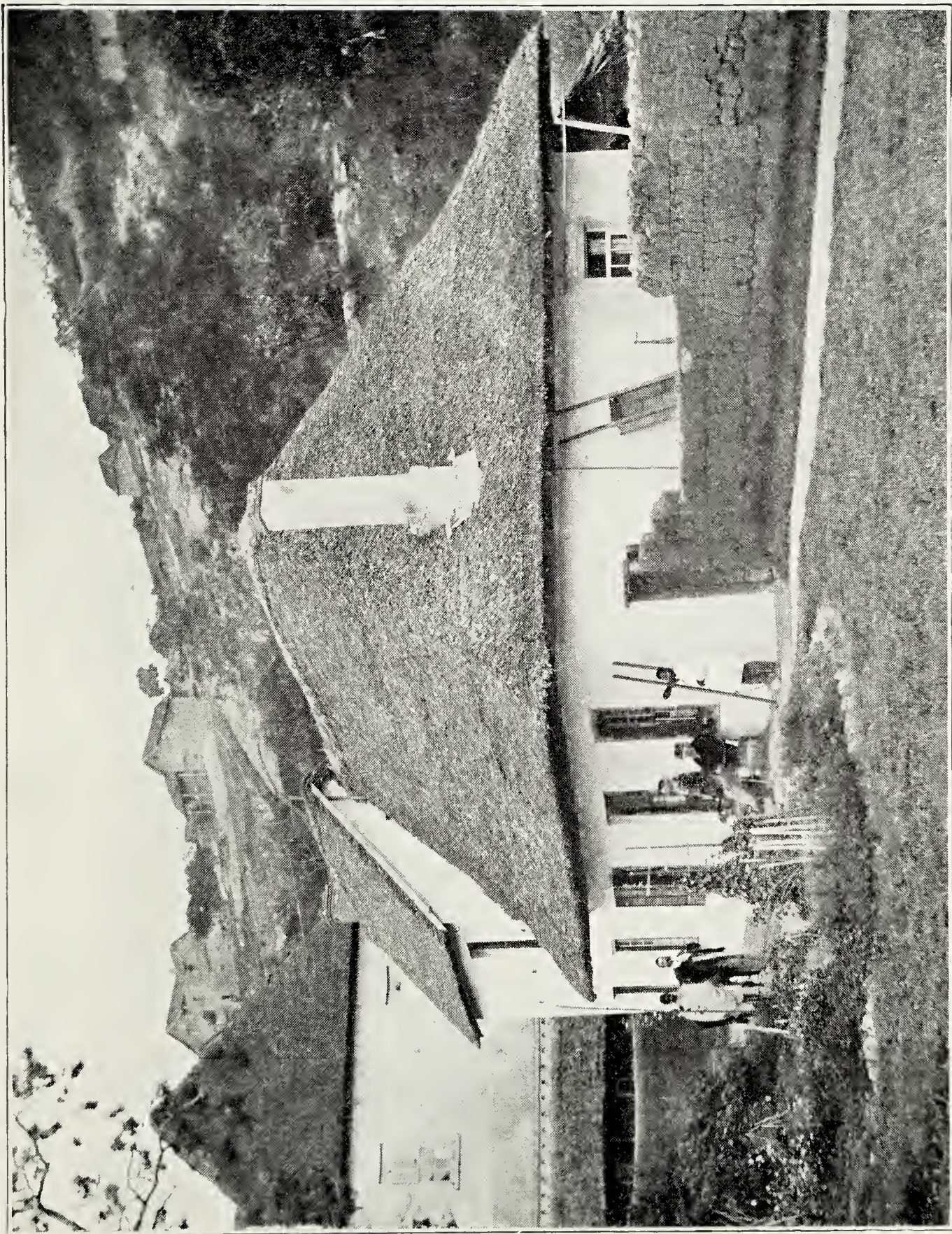
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### Return to the Land and People he loved.



QUEEN Ranavàlona's reign of thirty-three years came to an end on the night of Thursday, August 15th, 1861, and next morning her son, the young Radàma II., was proclaimed King. The news that Madagascar was once more open to us reached Mr. Ellis in his quiet and peaceful home at Rose Hill, Hoddesdon, on October 8th. The Board of the L. M. S. met on October 14th to consider what steps should be taken, and on November 20th Mr. Ellis was on his way to Mauritius. Remaining in that island during the rainy season, he reached Antanànarivo on June 16th, 1862. In the meantime six missionaries (two of them married) had been sent out to take up the work now to be resumed after an interruption of 27 years. They reached their destination on August 30th and September 2nd, and received a hearty welcome from the native Christians. A few weeks after their arrival they were present at the Coronation of Radàma II. Tens of thousands witnessed the ceremony, and there was a general feeling of hope and gladness among the people. A new era was dawning in Madagascar. Eight months after this outburst of rejoicing King Radàma was put to death by order of his ministers.

The new Queen, Rasohèrina, was not a Christian, but she granted full religious liberty, and our work continued to grow. In order to promote a sense of union and brotherhood among the churches in and around the Capital, we started a monthly service, held on the Monday following the Communion Sunday. When the second service was about to commence, in the churchyard at Ambàtonakànga (the audience being far too large to enter the church), on Monday, September 7th, 1863, a tall, upright man, with a grave kindly face and



JAMES CAMERON'S HOUSE IN MADAGASCAR, WITH THE MISSIONARY SEATED OUTSIDE.

silvery hair, was seen making his way slowly through the dense crowd, speaking to one here and there whom he recognised, until he reached the spot where Mr. Ellis and the missionaries were seated. It was Mr. Cameron, come back after an absence of twenty-eight years—come back with gladness and hope to a place he had left in disappointment and sorrow—come back to serve the people he had learned to love, and, as it ultimately proved, to die amongst them.

Those of us who had so recently come to Madagascar regarded the advent of one who had belonged to the earlier mission with deep interest. He was a living link between our present work and that of the first missionaries. He was forty years older than some of us, and belonged to an earlier generation. I well remember Mr. Duffus coming back to our house at Amparibè after a visit to Mr. Cameron at Anàlakèly deeply impressed with the fact that he was what the Malagasy called *tèna vazàha màintimolàly*, i.e., a white man who had become thoroughly familiar with native ways. His language was of an older type than ours. He called a chair, not *seza* (French, *chaise*) as we did, but *fiketràhana* (an old native name no longer in use); and in expressing his thanks he did not say, as we were too ready to do, *misaotra anao* (thank you), but *soàva tsarà* (an old form of thanks). As time went on we found he had an excellent understanding of the Malagasy character, and a very deep respect for native institutions and authorities. Some of us never attained to his standard in this respect. Often we would ply him with questions about the olden days, and draw upon his rich stores of information. And much that he told us helped to bring us into closer touch with the men into whose labours we had entered, and from whose sowing we were now reaping. Finally, not long before he passed away from our midst, he was persuaded to give us a lecture on the old times and workers. This lecture was printed in Antanànarivo with the title, "Recollections of Mission Life in Madagascar in the early days of the L. M. S. Mission."

We who lived side by side with Mr. Cameron for twelve years found him ever the same strong, cheery, helpful friend. He was somewhat slow of speech, a little reserved, and possessed a fair amount of firmness,—just enough to remind one of the granite of his native land. But at heart he was always a truly kind and sympathetic

helper. He took great interest in our little children, who doubtless reminded him of his grand-children in Cape Town. His professional knowledge and skill were always available for the common good.

He lived in the house at Anàlakèly which he had built more than thirty years before. Not long after his return to Madagascar he received the sad news of the death of Mrs. Cameron; and in August, 1868, his unmarried daughter, Mary, came to keep house for him, and to make his life more cheerful. She, too, manifested a spirit of love and kindness towards the people, and soon became a great favourite with them. The names of both father and daughter were constantly upon their lips. Mr. Cameron was spoken of as *Ingahy Kam'* (old Mr. Cameron, but the word *Ingahy* has a more respectful and even affectionate sense than the bare translation would suggest). Miss Cameron was called *Imèrikam'* (i.e., I-Mary-Cam[eron],—*I* being a common prefix for proper nouns).

The primary cause of Mr. Cameron's return to Madagascar was an invitation from Mr. Ellis, confirmed by the Directors, to superintend the building operations for the Memorial Churches. A few months later the Directors appointed Mr. Sibree as architect of these churches. The share of the work undertaken by Mr. Cameron was (1) the roofing and tiling of the Ambàtonakànga church and (2) the erection, after plans drawn by an English architect, Mr. Robins, of the church at Fàravòhitra. This is known as the Children's Church, the sum of £2,850 having been collected for its erection by the children of Great Britain.

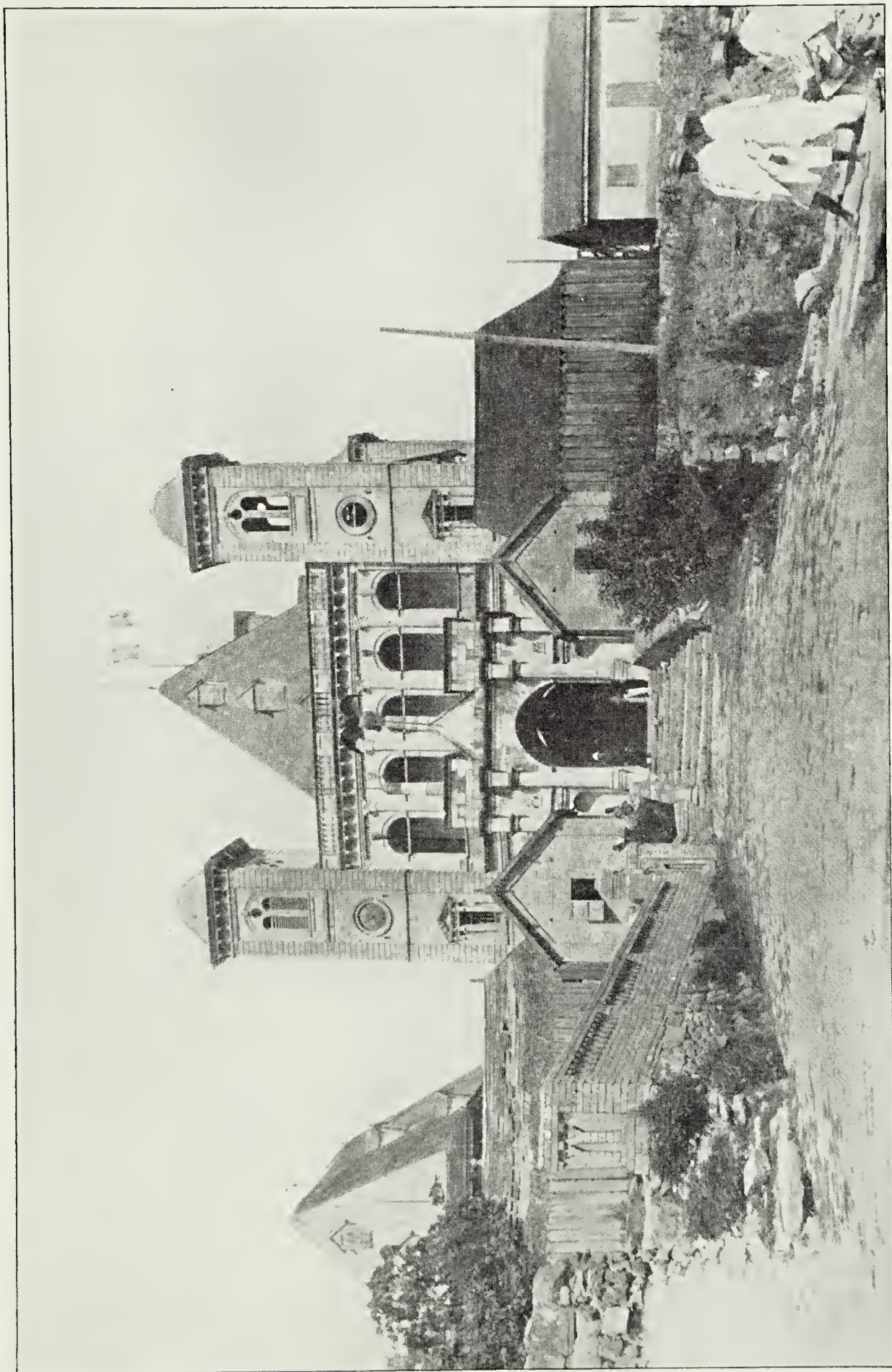
In digging the foundations of the church, ashes and charcoal and part of a human bone were dug up—affecting memorials of the burning of the martyrs on this spot in the year 1849. “Without any special intention on our part,” said Mr. Cameron, “the first stone of the Children's Memorial Church was laid exactly under this spot, at the south-west angle of the church.”

The Fàravòhitra Church is not very beautiful; but it is strong and commodious, and is doing good service. One use to which we put the building helped us to tide over a time of great anxiety and difficulty. When, in 1897, our large college was purchased by the French Government and made into a Court of Justice, we took our theological students to the Fàravòhitra Church, and taught them

daily under the gallery and in the vestry, until a suitable new building could be erected. Thus, happily, the work of the College suffered no interruption, and is still successfully carried on.

Mr. Cameron planned and superintended the erection of many buildings in and around Antanànarivo. One of his first buildings after his return was a house for Dr. Davidson at Anàlakèly. This was in plan very much like one he had built at Sea Point, Cape Town, for his son, Dr. Cameron. The large hospital at Anàlakèly, which served so well for thirty years, was also his work. So, too, was the brick church built for Mr. Pearse's congregation at Anàlakèly. In these buildings sun-dried bricks were used, I think, for the first time, thus introducing a revolution in Malagasy building. For Queen Rasohèrina, Mr. Cameron designed and built a new palace, called Manàmpisòà (i.e., adding what is good). Mr. Sibree's testimony about this building is—"that although much smaller than the two great palaces, it is far superior in design and workmanship to either of them." Mr. Cameron also built the tomb of Rasohèrina, which consists of a raised mound faced with granite, having on the top a small timber house, surrounded by a verandah, with a curved zinc roof, very pretty, and somewhat eastern in style. Mr. Cameron also rendered assistance in preparing for the Coronation of the new sovereign, Ranavàlona II. The canopy under which she sat was constructed according to his designs; and I believe he had much to do with the selection of the mottoes inscribed on the four sides of the frieze above the pillars. The words chosen were the Malagasy equivalents of the following:—"Glory to God," "Peace on earth," "Good-will to men," "God be with us."

The most important work undertaken by Mr. Cameron was the removal of the wooden verandahs from the large palace of Manjàkamiàdana, (i.e., reigning in peace), and replacing them by new stone verandahs designed by himself. As the building is more than 100 feet high, and the verandahs extend right up to the roof, this was a great undertaking, and took some years to accomplish. An illustration on page 19 enables the reader to form an idea of what the building is now like. Standing almost on the crest of the hill on which the Capital is built, it is a most prominent object, and can be seen at a distance of many miles.



MANJÀKAMIADANA (THE GREAT PALACE).

Some of Mr. Cameron's buildings have already disappeared, and all will in the course of time pass away; but the skill attained in their erection is a permanent national gain, and is handed on and increased from one generation to another. If houses of rushes and bamboos and mud have disappeared, and more substantial and commodious houses have taken their place, let all honour be given to such men as Cameron, Le Gros, Laborde, Sibree and Pool, who have shown the better way, and have been leaders in all this improvement.

Among Mr. Cameron's many useful works we must not omit to mention the construction of a large under-shot water-wheel at Anòsimahavèlona, a few miles west of Antanànarivo. The object of this structure was to bring a good supply of water to the plain of Bètsimitàtatra, for the planting of the early rice.

Astronomy must be noted as one of Mr. Cameron's recreations. He had a good practical knowledge of the science, and possessed a few suitable instruments, of which he made good use. At one time he began a series of lectures on Astronomy; but a message was sent to him, that the Queen would like to hear these lectures first, before they were delivered in public. As no opportunity of delivering them in the presence of her majesty was given, this was understood to be a polite way of stopping them. I remember some of the Malagasy, who heard the first lecture, saying that Mr. Cameron seemed to know a great deal about the distance of the heavenly bodies, but they did not see how he could know much more than themselves, as he had never been higher than to the top of the great palace. The lectures were afterwards printed in our monthly magazine, TENY SOA ("Good Words"), and each chapter ended with the notice, "There will still be a continuation." This was so often repeated, that it almost passed into a proverb,— "More to follow, like Mr. Cameron's Astronomy."

Our Almanac depended largely on him, and he was always delighted to tell the people beforehand of any coming eclipse, and to explain its cause. He was specially keen about the transit of Venus in December, 1874, and was in the churchyard at Fàravòhitra by 5 o'clock in the morning. He forwarded his calculations to the Astronomer Royal at the Cape.

Among the achievements of this many-sided man we must also include map-making. Ellis's *History of Madagascar* (Vol. I., facing p. 92) contains a carefully engraved plan of Antanànarivo from actual survey. The surveyor was our friend Mr. Cameron, and the map still has value, as showing us what Antanànarivo must have been like in the thirties of last century. About the year 1870, Mr. Cameron prepared for the use of the L. M. S. Committee in Antanànarivo a map of Imèrina, showing the various districts worked by the missionaries. A faded photograph of this map is still in my possession, and a large copy of the original used to hang in our Committee room. In preparing this map, Mr. Cameron carefully measured a base line in the level rice grounds west of the Capital, and then proceeded by a regular system of triangulation to form his map.

In 1873, Mr. Cameron and I were invited to accompany Dr. Mullens and Mr. Pillans on their tour in Bètsilèo. We were absent from the Capital about six weeks; and during this journey Mr. Cameron was constantly at work making observations by the aid of which his map could be extended southwards. At Mahazòny, I remember his rousing us in the middle of the night to witness some astronomical phenomenon. The results of his observations were embodied in the beautiful map accompanying Dr. Mullens's "Twelve Months in Madagascar." Dr. Mullens had a quick eye for the physical features of the country, and his map gives an admirable idea of the route we travelled, but its scientific basis was the work of Mr. Cameron.

All these early attempts at map-making have since been eclipsed by the very thorough surveys carried out, first by Père Roblet, and later by French officers. But we are always interested to trace the beginnings of any important movement, and in this, as in much else, we find James Cameron very near the head waters of the stream.

Photography, lithography, and electro-plating were also among his lighter labours.

Not long before his last illness, Mr. Cameron accomplished something that had long been on his mind. The old European burying-ground, north of Imàhamàsina, was a miserable, neglected spot, used chiefly as a playground by the children of the neighbourhood, and sadly encroached on by surrounding buildings.

Mr. Cameron obtained permission to remove the remains of Mr. Hastie, Mr. Tyerman, Mr. Stagg, and some others, principally children of the former Mission (including three of his own), to the more appropriate grave-yard of the Mission, adjoining the Ambàtonakànga Church. A handsome stone monument was erected with a suitable inscription, and with a short religious service the transfer of the remains took place.

We have been dwelling chiefly on what Mr. Cameron did as a builder, engineer, surveyor, and man of scientific attainments. He was in the main a self-taught man: but he had a mind of a high order and well cultivated, and to him "knowledge was power," for what he knew he quickly turned to some practical use. We have seen him as a man of many talents, showing energy and activity in many directions. But those of us who lived in daily contact with him knew that he was ever first of all, and above all, a Christian. He used his gifts in the service of his Master. Mingled with all his work was a steady and faithful endeavour to aid the native churches and to promote the Kingdom of Christ. He taught a Bible Class at Anàlakèly with great regularity, and often went out to the villages of Ilàfy and Ambàtofòtsy to hold similar classes there. During his last illness, when he could not leave his bed, he was busy making a beautiful plan of the Temple for these classes; and even a few days before his death he was engaged in preparing some of his Bible Class lessons for the press, and they were printed after his death. He will always be remembered in Madagascar as a faithful and laborious servant of the Lord Jesus Christ.

### Buried close to his early home.



HE journey to Bètsilèo overtasked Mr. Cameron's strength. He was nearly seventy-five years old, and six weeks travelling, with much activity even at our stopping places, tired him greatly. He was weary and worn out when he returned, and was never the same man afterwards. He was seriously ill about the middle of 1875, but recovered, and regained a measure of strength. Later in the year, he was again taken ill, and he quietly passed away on the morning of Sunday, October 3rd; and as our native congregations met, they heard that the well-known figure would be seen moving about among them no more. All felt that Madagascar had lost a true and long-tried friend.

The Queen and Prime Minister attired themselves in mourning, and their grief was deep and sincere. A kind letter of sympathy was at once sent to Miss Cameron, requesting that the Queen might be allowed to show her regard for her departed friend by bearing all the expenses of the funeral, and signifying her wish to erect a suitable and lasting monument over his grave.

At the funeral, an immense concourse of people gathered together. All the Protestant Missions in the Capital were strongly represented; and the aged M. Laborde, the French Consul, by his presence on this occasion, joined in paying the last tribute of respect to his friend.

Mr. Toy delivered a well considered and appropriate address, containing a suitable account of Mr. Cameron's many-sided work, and an appreciation of his character and influence. This was printed in the "Antanànarivo Annual."

At the grave, a message from the Queen was delivered by one of the highest officers, expressing her appreciation of Mr. Cameron's long and useful service to Madagascar. "He was not a fickle man, nor a man who opposed the interests of the kingdom, but he did what was becoming and right."

So we all joined in laying the body of our old friend and fellow-worker to rest at Ambàtonakànga, the site of his early home and

the sphere of his earliest work. Here he helped to print the first page of Genesis. And here, too, he was one of the little band who formed the first Christian church in the island. Here, on his return to Madagascar, he was first welcomed by a great body of native Christians, rejoicing in their new-found freedom. Here he aided in building the first of the four Memorial Churches. And here, at last, a great company of Malagasy, English, French, and Norwegians, joined in paying their tribute of affection and respect to one who had so long and so faithfully laboured for the common good.

Here, then, we end the story of James Cameron. We have been tracing the history of the life and work of a missionary of an unusual type. We have seen how a Scottish village lad, with but meagre educational advantages, by sheer vigour of intellect and force of character, and by a single-hearted determination to do the work that came to him, attained this position of honour and esteem among his fellow-missionaries and fellow-citizens. The name of James Cameron should be to all of us a stimulus and an encouragement, showing us how any and every talent possessed by a Christian may be used in the service of Him Whom we delight to call Master and Lord.

\*

**"See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."**

—EXODUS xxxi. 2, 3.



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